



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Edha(suddenly/ whereas) the sun ^w <i>konwerat</i> ¹ (had been wrapped-she ^y).	إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾
2. And edha (suddenly/ whereas) the stars ^w collapsed-she. ^y	وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾
3. And edha(suddenly/ whereas) the mountains <i>soyyerat</i> (had been propelled-she ^y).	وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾
4. And edha(suddenly/ whereas) the gestational ² she-camels, (had been) (cast as) derelict-she. ^y	وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾
5. And edha(suddenly/ whereas) the beasts (had been) thronged-she. ^y	وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾
6. And when the seas <i>sojjerat</i> ³ (had been kindled/ filled/ emptied)-she. ^y	وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾
7. And edha(suddenly/ whereas) the selves ^w (had been) paired-she. ^y	وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾
8. And edha(suddenly/ whereas) the <i>man'odato</i> (buried neonate/- female daughter) (had been) asked-she. ^y	وَإِذَا الْمَوْءِدَةُ سُئِلَتْ ﴿٨﴾
9. By what an offense she (had been) killed-she. ^y	بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾
10. And edha(suddenly/ whereas) the writs (had been) openly-spread-she. ^y	وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾
11. And edha(suddenly/ whereas) the Heaven ^w (had been) scraped-she. ^y	وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾
12. And edha (suddenly/ whereas) the <i>Jabeemo</i> (intensely-blazing Fire ^w) so'eerat (had been intensely flamed-she ^y).	وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿١٢﴾
13. And edha (suddenly/ whereas) the Paradise ^w (had been) nighed-she. ^y	وَإِذَا الْجَنَّةُ أُنْزِلَتْ ﴿١٣﴾
14. Knew-she ^y a self ^w <i>whatabdharat</i> ([she/ it ^w] presented predeterminedly vis-à-vis time and place). ^y	عَلِمَتْ نَفْسٌ مَّا أُخْضِرَتْ ﴿١٤﴾
15. So not. ⁴ <i>Oqsemo</i> ([I] oath) by the <i>khonna'se</i> ^w (receders/- retractors/ ones of submission and lowness). ^w	فَلَا أَقْسِمُ بِالْخَنَسِ ﴿١٥﴾
16. The she-runners the she-sweepers.	الْجَوَارِ الْكُنَسِ ﴿١٦﴾
17. By the night ^x edha(suddenly/ whereas) as'asa ⁵ ([it ^x] became pro and fro).	وَالَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾
18. By the morning ^x edha(suddenly/ whereas) [it ^x] [breathed]. ⁶	وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾
19. Verily it ^x surely (is) a say (of) a messenger- <i>kareemen</i> (bounty-giver, ennobler and of multiple uses/ effects).	إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾
20. A strength-possessor (he) <i>enda</i> (by munificence of, by Rule of)	ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾

¹ The word “كُوِّرَتْ” = “had been wrapped-she^y,” i.e. it had been wrapped, coiled, twisted and diminished gradually but surely. It also means: “غُورَتْ” = imploded or is destroyed. See اللسان.

² The Arabic linguists are not unanimous as to the exact meaning of “العشار,” some say the she-camel who is ten months pregnant, others say, six months pregnant, others say during gestation, after and before delivery of its new born. Thus, I chose “gestational” as most basic common idea tying all together.

³ The word “سُجِّرَتْ” has several meanings, including the paradoxical one, as filled/emptied or kindled. See اللسان.

⁴ This “لَا,” which is by consensus is a negation particle. See الدر المصون، احمد حلي. As to the oath stated see for (S56:75-76) for elaboration and confirmation that such an oath is really one, beyond the controversy.

⁵ The word “عَسْعَسَ” is one of those paradoxical words which carry the meaning and its exact opposite. It is also a past tense, no English equivalent. Hence, “became” is prefixed to show the past tense.

⁶ “The morning when [it] breathed” is among the lofty Arabic tongue expression meaning: became apparent.

The <i>Arshe's</i> ⁷ (<i>absolute Kingship-Throne</i>) possessor, <i>makeen</i> ⁸ (<i>he who is of: status/empowered long abiding</i>).	﴿٢١﴾
21. <i>Mutta'aon</i> ⁹ (<i>he being-obeyed</i>) hither a trustworthy [<i>he</i>].	﴿٢٢﴾ مُطَاعٌ ثُمَّ أَمِينٌ
22. And not your ⁿ companion surely (<i>is</i>) a maniac. ¹⁰	﴿٢٣﴾ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ
23. And <i>laqad</i> (<i>verily, already and affirmatively</i>) [<i>he</i>] saw him by the horizon the manifester.	﴿٢٤﴾ وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ
24. And not he (<i>is</i>) over the invisible surely a stinter.	﴿٢٥﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ
25. And not it ^x (<i>is</i>) surely a say (<i>of</i>) Satan, <i>rajeemen</i> (<i>iteratively-stoned</i>).	﴿٢٦﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ
26. So where do you ^z go.	﴿٢٧﴾ فَأَيْنَ تَذْهَبُونَ
27. <i>En(not)</i> it ^x (<i>is</i>) except <i>athekron</i> (<i>Qur'an/message</i>) for the worlds.	﴿٢٨﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ
28. For whoever [<i>he</i>] willed of you ^b to straighten.	﴿٢٩﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ
29. And not you ^z will except that Allah wills, the worlds' Lord.	﴿٣٠﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

⁷ See the *Lexicon* attached to this Translation for the concept and meaning of the words "*Arsb*."

⁸ The word "*makeen*" = "مَكِينٌ" is a *singular, masculine, subjective or objective noun*, for which there is no English equivalent. The word has *four distinct meanings*. It means (1) He Who is: *of esteemed status*, (2) *established and thoroughly powerful to administer and manage*, (3) *in a stable abode*, (4) *a stable lodging or a stable abode*.

⁹ "The word "مُطَاعٌ" is *singular, masculine objective noun* meaning *he who is being obeyed*.

¹⁰ The word "مَجْنُونٌ" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective. +